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Rosenberg (Ethel) A Brief Account of the Babai Movement

Wesselitsky (G.D.) The Problem of Asia London 1911

Roberts (R) Prophecy & the Eastern Question July 1904 (London)

Lee (G.B) China & England. Birmingham 1904

China & England

— BY —

C. C. LU, of Ningpo, China.

A STUDENT AT THE SHEFFIELD UNIVERSITY.

SHEFFIELD INDEPENDENT PRESS, LTD.

CHINA OF TO-DAY

A Lecture delivered at Victoria Hall, Sheffield.

Seldom if ever have I enjoyed such pleasure as I feel at being privileged to speak, imperfect as it may be, on my native country before such an audience. But being a world-despised Chinaman, I could not help feeling when I cast my eyes upon myself how unworthy I am for such a great honour. Nevertheless I am unwilling not to make use of this great chance and say something which I hope may lead us to understand each other more and better.

Since I came to this country, I have found that most of the people here in England have a very poor idea of the Chinese, in other words, you think we are barbarians or uncivilized people. But this is not the fault of the people ; it is the fault of those who bring back to you the ideas that they have got partly from associating with the low classes, and partly from misunderstanding our laws, customs, beliefs, &c. I feel that it is my duty to-night to explain these to you.

A great deal has been talked and written about China, the great empire of the East, the oldest, the most populous and the most highly organised on earth, is modernising or Westernising itself. The country which made the dying Xavier, the famous missionary, exclaim in 1552, " O ! Rock, Rock ! when wilt thou open ? " is at last indeed opened, and changes are taking place in that hoary empire, which bid fair to constitute the miracle of the 20th century. China has been dubbed " The sick man of the Far East," " The Sleeping Lion," " The Tottery Empire," and other names more or less picturesque and complimentary have been bestowed upon her. With some people, it is the conviction that China has only a historical interest, that her glory is of the past—that the leopard may change its spots, but

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MR. LU STAYING WITH A JAPANESE FAMILY WHILE STUDYING IN TOKYO.

China remains for ever in her ruts ; the same yesterday, to-day, and to-morrow.

But while this gloomy picture of the state of affairs might have been partly true of China in the time past, it is no longer true now. The sick man is rapidly convalescent, the sleeping lion is awake, and the hoary and tottery empire has had new blood injected into her system. China is moving and she is moving with a rapidity difficult for one who has not personally witnessed the wonderful changes to understand and realise.

Repeated defeats at the hands of the foreign Powers soon convinced our people of the futility of matching bows and arrows against modern guns and explosives, whilst our wooden junks went down before the onslaught of armoured cruisers and battleships like wheat before the scythe. For several years there was loud and threatening talk of doing violence to the integrity of the empire, and one actually appeared under the ominous work and unfortunate title of " The break-up of China." No sooner did books and newspapers containing discussions of this subject appear than they were translated into our language, and the wild rumours of impending violence filled the minds of the people with indignation and alarm, impelling them at, one may say, the point of the bayonet to devise ways and means whereby national danger might be averted. Proofs of incidents were not lacking to warn our people that all were not brothers within four seas.

The rising of the 20th century ushered in the New China, beaming and teeming in the prime of its vigour, though sometimes tempered by the over-enthusiasm of its juvenile spirit. As we know that we are in need of new knowledge badly, batches of young men have been sent abroad for such scientific education. Many of them devoted a large part of their time to the editing of magazines and the translation of books, a veritable flood of literature thus pouring back to their fatherland, and reaching every nook and corner of the empire. Some of the literature flowing from the pens of young men flushed with the new learning and burning with patriotism was naturally somewhat

violent in tone and made sensational reading, but it produced its effect on our people who need something unusual to wake them out of their lethargy.

Nor must I omit to say that we are very thankful, and owe much gratitude to many of your people, whose indefatigable efforts in the establishment of educational institutions, charitable hospitals, and in the diffusion of literature of general knowledge formed a part of the leaven which has leavened the whole empire of China.

So much for the causes that have brought about the awakening of China. Coming to the main part of the lecture it is my intention to depict the wonderful changes that are now going on in my country. In passing, I may say that all the books written by the foreign authors on China as she is are mostly out of date, with the exception of a very few published in recent years. These books have only a historical value now, and can no longer be regarded as guides or indexes of the situation in the Far East. The changes that have taken place are kaleidoscopic in rapidity and mysterious in character, so that even a native of the land, unless he is a keen observer, gets bewildered and is left behind in the swiftly moving onward progress of my country.

With the introduction of the Western ideas, the sphere of duties of the central Government have been correspondingly enlarged. Where formerly six Ministries or departments were sufficient, ten are now necessary, the newly created ones being those of foreign affairs, of education, of agriculture, works and commerce, of general constabulary, and of posts and communications. The mere mention of their names, I think, is sufficient to give you a conception of the new duties which have devolved on our Government. The Government is also instituting reforms in the administrative departments, in the army and navy, in the provinces and in the dependencies. " The old order changeth, yielding place to new." In such a change there is bound to be a revolution, in fact a revolution is being effected before our very eyes. But the bloody form is not in keeping with the genius and temperament of the Chinese people. The people are not subject to irksome vexation. China is an absolute monarchy in some respects, and a democracy in others. She is an absolute

monarchy, in that the Son of Heaven is supreme ; she is a democracy in that there is given to the people as much power in local government as it is deemed prudent to the officials more or less to yield to the wishes of the people.

In the celebrated and to the future generations, the grant of a Constitutional Government has been recently promised, and special commissioners have been sent abroad to study Constitutions of different nations. Besides the earnest desire of the Government to promote the welfare of its

Mr. Z. T. K. WOO.
(The First Master of Metallurgy of the Sheffield University).

people, the masses, with the development of self-government and the establishment of municipalities, have become more interested in local administration—in such questions as improvement of roads, widening of streets, sanitation of houses and surroundings, an efficient police system, not for "suffragettes" but for the people's protection, and as the standard of education in self-government is raised, a similar and wider interest is taken in the national affairs.

Speaking of education, by one stroke of the vermillion pencil, the old style and method of examination were abolished, striking dismay into the hearts of thousands of the scholar class, who were thus deprived of their principal road to official appointments and livelihood. The Imperial decree embodying this measure recognised that the great wealth and power enjoyed by Western nations are chiefly derived from wide-spread education, and that the need of forming statesmen of talent and ability and of giving the people substantial and practical knowledge of preparing them for a constitutional form of government could best be satisfied by adopting the modern system of education. From reports presented by the provincial authorities, it is satisfactory to learn that there is not a province without its normal schools, with students ranging from three hundred to a thousand. In this manner the Government hopes to have an adequate supply of properly trained teachers for the primary schools within a reasonable period. Another obstacle in the way of new education is the absence of new text books and scientific apparatus. Through the enterprise and farsightedness of publishing houses and the public spirit and energy of private individuals, this deficiency is being rapidly supplied. English is widely taught even in the elementary schools, but unfortunately, the excellent books imported were not written with the Chinese mental peculiarities in view, nor is the subject matter appropriate to Chinese boys and girls.

In regard to female education, people here often say that we Chinese despise our women. Now this is not true. It is a fact that our forefathers took more care than we do of female children. They believe that education should start before birth ! In order to carry out this idea, very good rules were laid down for the guidance of women. From the moment little children could play they were allowed to play with objects which they would have specially to handle in their after life. At the age of six, little girls were taught to count and were given lessons in what would now be called elementary history and geography. When they were eight they were systematically taught how to serve their elders. At nine they were to learn cooking and sewing and were

given lessons in reading and writing during intervals. Up to the age of fifteen girls have to learn domestic duties. The wisdom of the ancients laid it down as a law that no girl should be married before the age of twenty. After marriage, women were given full power at home. It was a great rule that women should not interfere with men's business, nor men should meddle with affairs of the house. Ladies, therefore, were quite independent in their homes,

A Group of Chinese Girls Dressed in European Costumes.

(One, on the left, is Mr. Lu's sister).

and by nature they were supposed not fit for business. But it is quite possible to find in future, when our parliament is being established, a Chinese Mrs. Pankhurst may appear in the front. However the ancients did not despise women, and even to-day women are not despised. It is only the men because they love women so much, that they think women should be satisfied to rule the home, and to leave the bitter struggles of the world to men.

I remember once an American gentleman addressed us in one of our colleges in Shanghai. He said he thought there were three different conditions for women in the world; in America and some of the European countries, the women were too free and too unreasonably powerful, in China the women were the same as the men, the only difference being that the former were for home, and the latter for business; in Japan and other countries, women had much less power than men had. Our women, therefore, are not despised, but, of course, they do not cry out as you may say, "Ladies first!"

Not less than a thousand times I have been asked about the footbinding custom of the Chinese ladies. We are very much obliged to some of your people, who have helped us to give up this bad custom, and we especially owe much gratitude to Mrs. Archibald Little, who took the leading part of this organisation. Now I am glad to tell you that it has been or is being stopped both by the serious orders of the Government and the hearty preaching of the custom-revolution societies. So if you go to China to-day, you will, I am sure, see the schoolgirls with feet as big as yours, or bigger. Foot-binding, originally only intended to check the feet of young women from attaining unusual and disfiguring size, grew into a most horrible custom, through the perverted ideas of artificial beauty—as to make your waist smaller, to twist your feet in very tiny shoes, to heighten the heels of your shoes, to lengthen your evening dress, and last, but not least, to powder your face, which, I think, we are very well accustomed to here in the so-called "Society" for the same purpose.

Another popular movement, which has given great joy to all friends and well-wishers of my country, has been the effort for the suppression of opium. Speaking of the evils of Opium, our Grand Councillor Chang Tse Tung says in his book called "China's only hope":—

"Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh! the grief and desolation it has wrought to our people. Opium has spread with frightful rapidity and heartrending results through the

provinces. Millions upon millions have been struck down by the plague."

As you know, not many years ago, your Indian traders sent opium to our country. We observed that the use of the drug was destroying the health and morals of our people, and therefore we prohibited it. But to please your traders your Government made our action an excuse for war. Was this calculated to impress us with a sense of the justice and fair play of the British Nation ? We submitted because we had to, we were not a military Power. " The Chinese believe in right," said Sir Robert Hart honestly, " so firmly that they scorn to think it requires to be supported or enforced by might." Yes, it is we, who do not accept it, that practise the Gospel of Peace ; it is you who accept it who trample it under foot. And, irony of ironies, it is the nation of Christendom who have to come to us to teach us by sword and fire that right in this world is powerless unless it be supported by might ! You have posed as civilized people dealing with barbarians, and this has been your conduct. First you compelled us to receive your missionaries, and when they provoked our people by their ignorant zeal to rise against them you made this an excuse for new depredations, till we not unnaturally have come to believe that the Cross is the pioneer of the sword, and that the only use you have for your religion is as a weapon of war. O, my dear brethren ! let me cry out and tell you ! " Christianity is a doctrine which is not only for you to believe, to listen to, to read on Sunday in church, but to act according to it at any time and everywhere ! " Listen to my uncle, Dr. Suvong's words. He wrote me and said : " My dear nephew—The first thing for a man is to be good, the second is to do good, and then the good God in heaven will reward here and hereafter." These words which I have heard from the East are the true doctrine of Christ, and though we do not preach it, yet we perform it as our duty.

No event in China has given more and better evidence of the hopeful vitality and the solid moral character of our people than the enthusiastic and energetic manner in which

the vice of opium smoking is being attacked. But the more encouraging feature is the attitude of the people towards the opium question. A few years ago opium smoking was no more condemned than cigars and cigarettes, and it was the fashion for giddy youths to sleep and eat with the deadly drug. To-day an opium smoker confesses his habit with shame, and all societies regard him as more or less an outcast. And it is this healthful change in public opinion that will liberate my country from the chains of the opium devil. At the recent closing of opium dens in most of the native cities, the students turned out en masse, with their flags and banners and musical instruments, celebrating the occasion as if it were a victory in war, and so earnest were the people in their efforts to suppress the evil that the very keepers of the dens themselves gathered together their vile instruments of smoking and made a huge bonfire of them.

The programme of reform initiated by the Government also includes the extension of the postal system, the improvement of the telegraph service, the fostering of domestic and foreign trade, the education and protection of its subjects abroad, the simplification of the ceremonies, and a hundred and one other items which will tend to strengthen and enrich our country. This unprecedented activity on the part of the Government is only equalled by the enthusiasm of the people with which they welcome and support the reform measures.

Now the whole spirit of the people, after suffering a long time of the struggles, is changed. It is the people who demand a constitutional form of government, it is the people who send their sons abroad or to the new schools at home, it is the people that read the newspapers and create public opinion, it is the people that initiate and carry through the social and moral reform, and it is the people, in short, that like to see a new China.

Therefore the widened scope of their knowledge and the new acquisition of the modern civilization furnish these new Chinese a step-stone to attain to a level where they can command a comprehensive view and see through the design

and policies which the modern Powers have adopted in dealing with China. They find their country not properly treated. So they vex and chafe, and bend their energy towards bringing their country to her proper allotment in the comity of nations. On the one hand they condemn the folly, the barbarity committed by the people before the year 1900, while on the other hand they stand with uncompromising attitude against any encroachment upon their country. In one word, the new China has been awakened to the consciousness that their country has been unjustly treated, and this consciousness has been the sole cause of the obstruction, as it is called, to the carrying out of the policies of the foreign Powers. If there are persons whose minds are so much prepossessed by prejudice or self-estimation and self-interest as to render reasoning inaccessible and fair judgment impossible, we earnestly request them to remember Confucius' grand doctrine of "Reciprocity." Suppose you had driven the four hundred million Chinese away from their celestial empire and replaced them by Anglo-Saxons or the people of other nations. Make them suffer as the Chinese have suffered and then frankly and conscientiously answer if these people would not do as the Chinese have done only very little and that more quickly. Unless being precluded from normal reasoning by mental aberrations, you cannot but answer in the affirmative. This being admitted, the anti-foreign feeling in China cannot be what has been currently accepted, and can only be designated as a movement of resistance against foreign encroachment. This name, the anti-foreign feeling, may be readily accepted by uncritical readers, but when tested in the crucible of logic, it is ambiguous, exaggerated, and inappropriate. Names like the rise of national spirit or the awakening to consciousness would approach much nearer the truth than the misleading name of the anti-foreign feeling.

In conclusion, I beg you to listen for a moment to the voice of Sir Robert Hart: "They are," he says of the Chinese," well-behaved, law-abiding, intelligent, economical and industrious; they can learn anything and do anything; they are punctiliously polite, they worship talents, and they believe in right so firmly that they scorn to think it requires

to be supported or enforced by might; they delight in literature, and everywhere they have their literal clubs, &c., for learning and discussing each other's essays and verses; they possess and practise an admirable system of ethics, and they are generous and charitable and fond of good works; they never forget a favour, they make rich return for any kindness, and though they know money will buy service, a man must be more than wealthy to win public esteem and respect: they are practical, teachable, and wonderfully gifted with common sense, they are excellent artisans, reliable workmen, and of a good faith that every one acknowledges and admires in their commercial dealings; in no country that is or was has the commandment 'Honour thy father and thy mother' been so religiously obeyed, or so fully, and without exception, given effect to, and it is, in fact, the keynote of their family, social, official, and national life, and because it is so 'their days are long in the land' God has given them."

From history, we learn the combination of families with families to form tribes, that of tribes with tribes to form nations, and so we shall likewise see that of nations with nations to form a universal federation. The oceans that once separated us separate us no more, a Watt has appeared. The hills that once debarred us debar us no longer, we have Stephenson. It took us months and months to go to China from England or vice-versa, but it does not take us more than two weeks to come to London from Pekin. Thus, it will be sure, in the near future when the flying-machines come to use, we then shall be glad to invite you all to come over and spend a week-end with us in the "Flowery Kingdom." It is that condition of affairs when your prophetic song of the angels of "Glory to God in the Highest, and on Earth peace among men of good will," shall have received its fulfilment. As the spirit of international brotherhood and sisterhood increases, the realization of this happy dream draws nearer:—

"Till the war drum throbb'd no longer,
And the battle flags were furl'd.
In the parliament of man,
The federation of the World."

[*Sheffield Independent.*]

THE FAR EASTERN PROBLEM.

Chinese Student Points a Solution.

"China of to-day" was the subject of an interesting lecture given by Mr. C. C. Lu, a Chinese student, at the Sheffield University, at Victoria Hall on Saturday night. Mr. W. S. Skelton presided, and there was a fair attendance.

Mr. Lu showed, with the assistance of a number of lantern slides, how vast have been the changes in all directions in his native land, and explained the effect of these changes upon the people. The awakening of China, he said, meant, in the first place, true and lasting peace in the Far East. The moment China became strong enough after her awakening to maintain her sovereign rights and protect herself from aggression, the Far Eastern question would have been solved. The awakening meant the development of commerce and industry, and the day was not far distant when the Pacific Ocean would rival the Atlantic in the number of ships that would sail on its surface. The world would then witness an expansion of trade never before known in its history, and this trade would also be a safeguard of universal peace.

It was an unfortunate yet glaring truth that many of the causes which had produced unnecessary friction between the Chinese and foreigners could be traced to the failure on the part of the one or the other to fulfil its friendly obligations and to observe the rule of justice and fair play. The actions of the Chinese in recent events, such as the boycott question, or the more recent railway controversy, had been stigmatised by foreigners as anti-foreign. But an impartial judge would not fail to discern in all these questions, which had created great excitement among Chinese, a natural expression of resentment for the one-sided policy which not infrequently turned out to be detrimental to native interests. However different from the foreigner's might be ideas of the Chinese with regard to administration and many other social codes, human nature was at the bottom alike, and the fundamental conceptions of right and wrong, justice and injustice, were the same in the mind of all human beings, be they white or yellow, Christian or heathen. The golden rule of Christian ethics was appreciated as much by Chinese as by Christians.

In view of the desire on the part of friendly foreigners to seek a better understanding, and to promote closer friendship with the Chinese, would it not be a desirable

thing if, in mutual dealings, a more equitable and altruistic policy could be adopted? However good the intention, any assertion of egoism or aggressiveness was sure to produce unpleasant results. Many foreigners could but regard China still as an agglomeration of loosely-connected individuals. In their minds there was still the image of a Chinaman with high cheeks, almond eyes, and a characteristic pig-tail hanging at his back; a weak, stunted, yielding, and obeisant being with long finger nails and large goggles, perhaps an opium smoker.

AN ENGLISH PICTURE OF A CHINESE.

AT THE CUTLERS' FEAST.

These people thought they could push him and knock him about in the streets as they liked, exclude him from public gardens, and compel him to buy a poisonous drug which they themselves would rather die than taste. When the Chinaman came to their coast they thought they could pen him, photograph him, and measure him. "What!" they exclaimed, "such a person to talk of resistance and protests! Such a person to talk of boycotting our goods. It is monstrous!" Unless steps were immediately taken to

suppress this movement, who might positively say that another Boxer outbreak was not forthcoming ? Not a few foreigners regarded China as a place specially set apart by Providence to be victimised by the favoured races. When a Chinaman endeavoured to defend the rights of his own country he was howled down as a hot-headed boy, or an unprincipled zealot.

A hearty vote of thanks was accorded Mr. Lu, on the proposition of Sir Charles Eliot, seconded by Professor McWilliam.

MR. C. C. LU AS A CHINESE VOLUNTEER.

The proceeds of the lecture will be distributed amongst the poor.

[*Messenger.*]

We enclose in these notes a photograph of Mr. C. C. Lu, a Chinese student at the Sheffield University, who delivered a most interesting lecture on " China," in the Victoria Hall,

before a distinguished company. The motto of the lecture was the golden rule, and Mr. Lu pleaded for its application in our treatment of China. Incidentally the lecturer remarked that he thought China was going to deal quicker with her sins of footbinding and the evils of the opium traffic than England was likely to do with the Drink Traffic. This is an interesting view of England out of the eyes of a progressive Easterner. The proceeds of the lecture were given to the poor.

[*Daily Independent.*]

HANDS OFF CHINA.

Mr. Lu on the Celestials' Indebtedness to Missions.

Mr. Lu, of Sheffield University, is fast becoming the most popular lecturer in Sheffield. Last night he discoursed to a large audience on "China To-day," under the auspices of St. Andrew's Presbyterian Church Literary Society, in the hall of the church, Hanover Street. Mr. Lu dealt mainly with the reforms which have taken place recently in the government of the Celestial Empire, and from what he said it was not difficult to understand that the ancient Empire of China had at last become very "terrestrial." The advance of Western education and civilisation was also described, and the chief causes which had led China to abandon her traditional attitude of exclusiveness were explained by the lecturer. He alluded to the rise of Japan as a world-Power, and the subsequent revolution of opinion in China caused by the disastrous result of the Chino-Japanese war, but a very large share of the credit of the present movement was, without doubt, due to the incessant educational work and teaching of the missionaries of the various churches in China.

Mr. Lu predicted nothing but good for the rest of the world from China's rise to power. By tradition and inclination the policy of China would be one of peace and goodwill. At the same time he said enough about the military development of the Chinese Empire to show that China is preparing to defend herself from all the predatory designs of European nations. A strong, united Chinese Empire would mean not only "hands off" Chinese territory, but would, as Sir Robert Hart had pointed out, prove a powerful factor in preserving the peace of the world.

[*The London and China Express.*]

A CHINAMAN ON ENGLAND.

To see ourselves as others see us is sometimes unpleasant, but is usually profitable. For those who care to test the truth of that saying an opportunity is provided by Mr. C. C. Lu's striking speech. Mr. Lu, of Shanghai, who is studying at Sheffield University, has acquired some local reputation as a lecturer on the new movement in the Far East. He has charmed a large audience, assembled under the auspices of the Broomhill Literary Society, and presided over by the Rev. E. Holyoake. The lecture was illustrated by many remarkable limelight views showing the industrial and the domestic life of the Chinese.

In giving us some of his impressions of England and the English, among the things that have struck him the most forcibly are the strange views people have here regarding China and the Chinese. "You think," he says, "we are barbarous or uncivilised people. But this is not the fault of the people; it is the fault of those who bring back to you the ideas that they have got partly from associating with the low classes, and partly from misunderstanding our customs, laws, beliefs, &c." While generously recognising the benefits which China has derived from missionaries, he indulges in some pointed criticism of their methods. For example, once at a missionary exhibition in Sheffield, there was a side show illustrative of a Chinese wedding. Mr. Lu complains that the spectators were told the Chinese girls are married under 15 years of age. "In China we consider it is not right to be married under 20. In addition to this, it is not the case in our country, as in England, that a girl of 14 or 15 thinks of love, and that one of 16 or 17 is, or seems to be, wandering around with her lover or lovers, for our love is in the family and not so much out-of-doors." A vigorous defence of Chinese marriage customs follows, based upon the view of respect for parents. "You must know that, as we honour our parents greatly, we always ask them to judge for us, and we think that as they are older they therefore know better. Is it better or worse to have your engagement arranged with the aid of your dear parents than through the post? If we follow English ways there will be more and more lovely walks and sweet chat, while the elders are left to work at home! When I read your newspapers, I come across every day something of divorce tragedies and love-murderers, which are yet unknown to our people at home. I shall be very sorry if it is going to be introduced to our country."

In regard to the custom of binding the feet, so long prevalent among Chinese ladies, the lecturer gets in another shrewd knock. He is grateful to the Western influence, which has caused that evil habit to be given up, but says : " There is a fashion which has spread from Paris to London, and now nearly to all the big towns in Europe, that is, to reduce your waist, to twist your feet in very tiny shoes, to heighten the heels of your shoes, and to lengthen your evening dress. All of these have been proved to be bad for health." More cutting still is what he has to say about war. The Chinese view is that right ought to be sufficient to carry the day without resource to might, but Christendom has taught them otherwise ! " It is we who do not accept it that practise the gospel of Peace ; it is you who accept it who trample it under foot ! " The Chinese unnaturally have come to believe that the Cross is the pioneer of the sword. In conclusion, Mr. Lu declared that while we are crying " Yellow Peril " in the West, the Chinese might, with more justification, cry White Peril in the Far East, but that does not help them a bit in their attempt to remove or prevent any suspicion which hitherto friendly nations might be forced to form towards China, if the greedy Powers were allowed the free wagging of their tongues without interruption. The day of yellow peril would not, and could not, come ; but another day might come when China, raised to the level of her neighbours with strength enough to guard her own territory, and no longer a tempting bait, would be of much benefit to the world in civilisation, in wealth, in restoring the peace of the world, and in the betterment of mankind.

[*Sheffield Daily Telegraph.*]

SUPERIOR CHINA.

Mr. C. C. Lu, a Chinese gentleman, paid European critics of the East in their own coin in an address that he delivered at the Norfolk Street Unitarian Chapel on Sunday afternoon. He gave " our good missionary friends " some advice as to the part they are destined to play in the regeneration of China. " In our opinion," he said, " there are too many sects, too many separate bodies, and too many individual axes to grind, each going its own way regardless of the fate of the other. We do not exaggerate when we say that the majority of our officials, as well as our people, now welcome friendly contact with them. That being so, surely it is incumbent upon them to sink their minor differences and unite in a great effort to assist the present generation of serious Chinese, even though they be non-Christian, in their attempts to adapt the country to modern conditions."

At the London Missionary Exhibition last June, many missionaries seemed to take a keen delight in bringing the weak points of the nation to the fore, and in moving the audience to laughter by reciting strange and unusual happenings; mostly of cheap gallery humour.

He drew an interesting comparison between the Western and Eastern view of the family. "The family to you as far as I can see," he said, "is only a means for nourishing and protecting children until they are grown up, you then send them out, as you say, 'to make their fortune'; and it is at their own option whether or no they maintain their family ties. With you the individual is the unit and all the units are free. You are progressive and always 'moving on.' To remain in the position in which you were born you consider a disgrace; a man, to be a man, must venture, struggle, compete and win. Among you no one is contented, no one has leisure to live, so intent are all on increasing the means of living. To borrow your phrase the 'Cash-nexus' is the only relation you recognise among men. Now our view is different. We measure the degree of civilization not by accumulation of the means of living, but by the character and value of the life lived. To us of the East, Society is to be looked to first, and then the individual. It is not a law but a rule with us that a man is born into precisely those relations in which he is to continue during the course of life; as he begins, so he ends. A Chinaman is taught to know, and to remember his ancestors, and to honour and to obey his parents, and to prepare himself from an early age for the duty of a husband and a father. Marriage does not dissolve the family; the husband remains, and the wife becomes a member of the husband's home. This family is our social unit. In China no one is isolated, save by his own fault; if it is not so easy for him to grow rich as with you, neither is it so easy for him to starve; if he has not the motive to compete, neither has he the temptation to cheat and to oppose. He has the leisure to spare for the acquisition of the means of living for life itself." They admitted that they were not what might be called a progressive people, yet they perceived that progress might be bought "too dear." Reform, he said, would go on in China, because the people were behind it.

[*Evening Mail.*]

WESTERN WAYS.

Mr. C. C. Lu, one of the Chinese residents of Sheffield, is enough of a patriot to be no flag-wagging Imperialist. He has a deep reverence for his race, as every good China-

man should have, and when he speaks in public of his own land he invariably, and with the most delicate irony, shows us the errors of Western ways. But he is not swayed by the blind prejudice of the man who cries "My country, right or wrong."

Mr. Lu recognises that what reform has been wrought in China during the past few years is but an earnest of the regeneration to come. He spoke on Sunday at the Norfolk Street Unitarian Chapel, and discussed how far "our good missionary friends" could help in the re-shaping of China.

"In our opinion," he said," there are too many sects, too many separate bodies, and too many individual axes to grind, each going its own way regardless of the fate of the other. We do not exaggerate when we say that the majority of our officials, as well as our people, now welcome friendly contact with them."

What will Britain do to set China's house in order? So far, we have sold arms to the great Eastern nation, we have drilled their armies, planned their arsenals and arms factories, and sent them missionaries.

We have tried to help China by the admirable and peculiarly British method of teaching her to stick up for herself.

We have done more to inculcate the religion of national defence than the religion of self-sacrifice. Readers of Mr. Putnam Weale's vivid stories of the Far East will remember how strikingly this is brought out in "A Missionary of Empire." John Lynch was just an ordinary sort of English missionary with plenty of pluck and fervour, but not many ideas.

There was a rising, and the mission-house that lay in the sun-blaze on the hill was threatened. All fled but John Lynch. He was not going to run away from Chinamen.

They killed him. And when his friends found the maimed, maltreated body there was something wound about it all stained with blood.

"Seigneur, le drapeau, le drapeau!" exclaimed the French priests, with pathos in their voices. For there, half-tied to John Lynch, so that nothing could shake it away, stained with dirt and unseemly, yet torch-light in its message was a rolled-up flag. It was the flag of England.

Mr. Lu did not indicate how he thought European missionaries could help the Chinese reformers, beyond hinting that they might sink their minor differences. What

these minor differences are we confess we have no idea. Most of the missions, at any rate, are believed here to work in harmony with each other, in spite of denominational differences.

Mr. Lu complained that missionaries on furlough delighted to bring his nation's weak points to the fore. It is largely their business, of course, to deal with China's weak points. They are not sent out to study Chinese philosophy.

When Mr. Lu contrasted Western and Eastern society, he made out a good case for China. "To us of the East," he said, "society is to be looked to first, and then the individual. It is not a law but a rule with us that a man is born into precisely those relations in which he is to continue during the course of life; as he begins, so he ends."

Our social system certainly produces far more hustling and struggling than does the Chinese social order.

The fight between concentrated wealth and individual liberty does not disturb happy China. Nor does China experience the wave of luxury that periodically sweeps over countries with ill-defined class distinctions, such as England, where a Violet Charlesworth may pose as a lady of rank and wealth.

DOOM OF OPIUM.

China determined on its Abolition.

Viceroy's appeal to "The Daily Mail."

Tuan Fang, the most powerful and progressive Viceroy in China to-day, has made a new departure in Oriental diplomacy. He appeals directly to the people of England, through *The Daily Mail*, to help China to free itself from the opium trade.

In an interview with our Shanghai correspondent—an interview obtained in spite of a host of obstacles and an all but impenetrable cordon of underlings—the Viceroy wrote with his own hand the message reproduced here:—

> China is determined to abolish opium entirely. I earnestly hope that the people of Great Britain, the United States, and other Powers will approve and help

us in ridding ourselves of this great evil. If so we shall indeed be fortunate.

(Signed) TUAN FANG,

Imperial High Commissioner of the Nanyang and Viceroy of the Liangkiang Provinces.

First year of his Imperial Majesty Hsuang Tung.

Eleventh day of the first month (February 1, 1909).

It is probably the first time that a Chinese official of such high standing has addressed a message direct to the Anglo-Saxon race through the medium of the Press.

THE REFORMING VICEROY.

Tuan Fang is the special High Commissioner of the Chinese Government at the International Opium Commission now sitting at Shanghai. He is Viceroy of three provinces (Kiangsu, Anhui, and Kiangsi), and rules over seventy-two million people. He visited London in 1905, and has long been noted for his friendly attitude towards this country.

The British Government has throughout given the reforming Viceroys hearty support in their desire for the suppression of opium. An agreement was arrived at and is in operation for reducing the annual imports from India year by year so that in ten years the entire trade shall stop.

Speaking to our correspondent, Viceroy Tuan Fang said : " Please inform the English people that if the importation of foreign opium is prevented by joint international action I will hold myself personally responsible for stopping the sale of the drug in China. I have already practically stamped out the poppy in the three provinces over which I rule."

The message of Tuan Fang is written in High Wenli, the classical language of China. It will excite added interest on account of its beautiful penmanship. In the opinion of high authorities to whom the message was shown yesterday, it is one of the most exquisite specimens of Chinese writing ever seen in this country.

CHINA TO BRING MILLENNIUM.

Sir Robert Hart, responding to an address of welcome at Lisburn (Ulster) yesterday, said that the education of the youth of China had been revolutionised, and the country year by year was coming thoroughly abreast of Western methods. He did not wish to assume prophetic powers,

but he thought it certain that China would make for peace in years to come. He looked forward to her doing something extraordinary—a great deal of fighting might have to be done before then—but he thought that the people would make a great future for the country.

China would assume the greatness of a Continental Power like Germany, and then, owing to the leaning of China towards international peace, they would throw in their lot with the nation that had the most pacific intention, and thus would be brought about the millennium. (Applause.)

[*Sheffield Weekly News.*]

ORIENTAL REFORMERS.

Sheffield Student's Lecture.

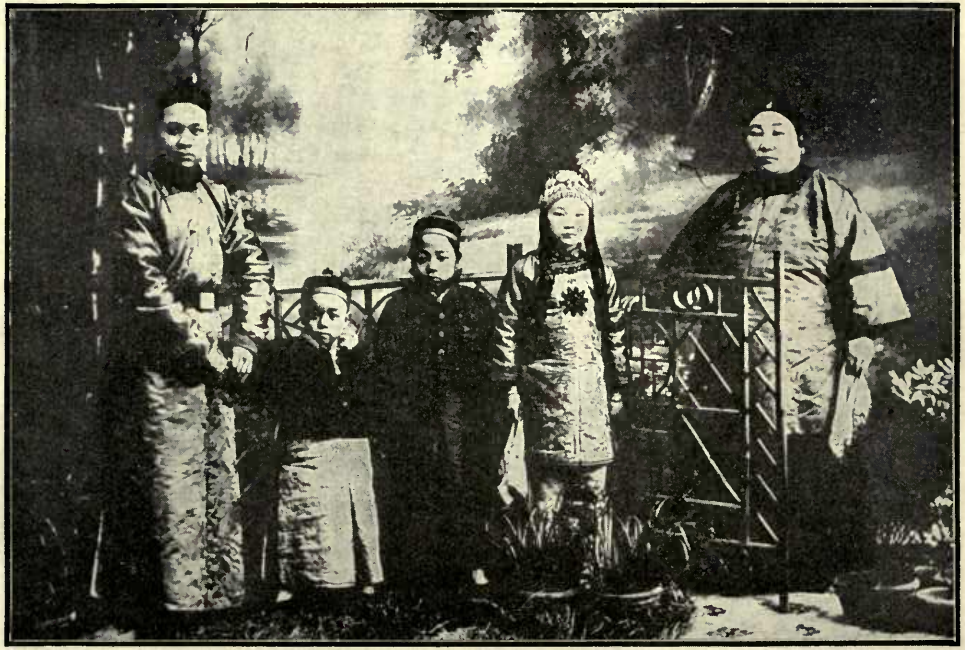
An Enterprising Family.

An interesting figure, at present a student at the Sheffield University, is Mr. C. C. Lu, of Shanghai. Mr. Lu has acquired some local reputation as a lecturer on the new movement in the Far East, and on Monday evening he charmed a large audience, assembled under the auspices of the Broomhill U.M. Church Bible and Literary Society, to whom he lectured on the great land of his birth. The letture was illustrated by many remarkable limelight views, showing the industrial and domestic life of the Chinese.

The photograph given herewith is of a group comprising Mr. Lu, his mother, sister, and two brothers, which was taken two days before his departure from Shanghai. Mr. Lu's family have an interesting record in their native land. His father, at one time the general officer of a steamer, is now the general manager of the greatest colliery in China.

Mr. Lu's mother is one of the leading educationists in China, realising, as she does, that in education lies China's only hope of salvation from break-up. Mrs. Lu, along with Mrs. Archibald Little, organised the Anti-Foot-Binding Society in Shanghai and Ningpo. She assisted her husband to establish schools for the poor, and institutions for the sick.

In an appreciation of his mother's work, written " as a loving greeting " on the occasion of her birthday, which occurs on the 16th of the present month, Mr. Lu says: " My mother assisted my father a good deal, and taught us—



THE FAMILY OF MR. H. C. LU.

that is my young sister and myself—the Chinese classics, especially the books of Confucius. When I was fifteen she brought us to Shanghai, and sent me to an American college to study Western learning, and my sister to a girls' school. From this time her great hopes are centred upon us."

At present there are two industrial schools in the city of Ningpo which were established by Mr. Lu, whilst Mrs. Lu is about to establish a girls' school especially for the teaching of home duties.

Mr. and Mrs. Lu have made many speeches on behalf of education in various parts of China, and they have been the recipients of Imperial Degrees from the Emperor in recognition of their work, whilst Mr. Lu has been the recipient of other Imperial honours.

Mr. C. C. Lu, who speaks and writes excellent English, and who is in every way of most enlightened attainments, concludes his filial appreciation with the pretty sentiment " I hope my mother will receive a long life and good health from heaven."

[*Daily Mail.*]

CHINESE NEWSPAPERS.

Two hundred Native Journals.

By F. A. McKenzie.

Seven years ago a leading English authority declared that China had no newspapers except those started and controlled by foreigners. To-day there are over two hundred native journals.

Pekin boasts a very prosperous daily, started, edited, and managed by women and for women. A printing press is now on its way to Lhasa. The Government affords every facility for the distribution of periodicals and collects subscriptions through the post for certain favoured sheets. The Viceroys, the rulers of the provinces, are encouraging and feeding the newborn national appetite for news. The Viceroy of Manchuria has opened a hall in the main street of Mukden, and has engaged a literary man whose sole business is to read the newspapers and expound them to all who will listen. Walking through the back streets of Pekin you will come every now and then upon a man chanting aloud to the assembled crowds. He is not a priest, but a

newsman reading the day's papers to those who cannot afford to buy them or who do not know how to read.

The Chinese paper usually takes one or two forms. It is either printed on one side only on very thin paper—like the India paper editions of books at home—or it is printed on both sides of thicker paper. The latter is considered more up to date. One popular organ, which lies before me as I write, consists of three blanket sheets, 3ft. 6in. long by 2ft. wide. Each sheet contains eight pages of closely set Chinese ideographs. There is a good supply of foreign telegrams, Reuter's service being freely used. Leaders, articles on all manner of subjects, native and foreign, and a number of minute and dainty line drawings occupy most of the space.

Familiar Advertisements.

The advertisements speak even more eloquently than the text of the change that has come over China. Yesterday John Chinaman believed that the world was flat. To-day globes showing the latest discoveries in geography are prominently offered for sale in nearly every paper. European dress, musical instruments, and dummy arms for schoolboys are given well-displayed notices, and you are shown sketches of the young Chinaman minus his pigtail and dressed in Western garments.

Several British manufacturers advertise their wares, and the British and American medicine vendors seem specially active. A well-known emulsion of cod-liver oil rivals the display of a Holborn-viaduct solution of malt. Insurance companies, rubber waterproofs, American watches and American dental machinery all declare their merits. These appear, be it noted, in a paper printed solely in Chinese and managed altogether by Chinamen.

Other journals, while giving the bulk of the matter in Chinese, have several columns printed in English. The English tongue is becoming more and more the *lingua franca* of the Far East. If you read the English columns you will see that, apart from cable news, their main matter consists of exhortations to the people to reform. Here is an article denouncing the binding of the feet of women and praising up a young wife who committed suicide rather than continue the practice. Another article demands the reasons why full representative government has been delayed; a third urges the people to send their children to school. An English editor wrote to a friend of mine a few weeks ago asking him to describe the movement that some thought

would lead to the awakening of China. My friend replied : " My dear sir, you are three years too late. China has been wide awake these three years past." These journals bear out the statement.

For the promotion of Revolt.

Let me not convey the impression, however, that the contents of the papers are wholly good. A great deal of very crude stuff is to be found in many of them. Young men who have obtained a superficial education in Tokio return home and attempt to make the Press a promoter of revolt. Some Japanese have obtained power on the native Press, which is often used in a way that may well cause alarm. Racial wars are freely preached. I have no wish to dwell on this point, but one cannot forget the harm that has been done by the mis-statements over a recent massacre, and by the publication of the " Chinese slavery " cartoons in the Japanese-controlled Press around Shanghai. Probably the political zealots in London who drew these lying and abominable political slanders on their countrymen little imagined that they would be thus used to fan the flame of anti-foreign hate in China.

Most Chinese are entirely friendly to England, and this friendliness is, I believe, on the increase. But it is not universal. The anti-foreign spirit still lingers in some quarters, and may still display itself in dreadful forms. A few weeks ago, at an examination in Paoting-fu, the pupils were asked what was their greatest desire. Forty of them replied, " To have the blood of every foreigner here drained before us."

[*Evening Mail.*]

A Chinaman's Patriotism.

Mr. C. C. Lu, a Chinese student at the Sheffield University, on Saturday gave a lecture which Sir Charles Eliot described as an enormous and brilliant achievement. Mr. Lu thinks that foreigners regard China as a place specially set apart by Providence to be victimised by favoured races.

We hope that this opinion rests rather on overstrained patriotic sentiment than on an exact appreciation of the facts as they are presented to Mr. Lu. It is true that Europeans are looking to China to provide the great commercial world-expansion of the next half-century. But

the suggestion that to trade is to victimise (unless he refers exclusively to the opium traffic) is an extreme one, though there are English folk who would regard it as somewhere near the truth. In business circles the honourable principles which rule a Chinaman's dealings are universally acknowledged.

FOOTBINDING IN CHINA.

(To the Editor of the *London and China Telegraph.*)

SIR,—I do not know who your Chungking correspondent is who ridicules a Chinese student at Sheffield for saying : "As to footbinding, the practice has been stopped," and writes that Szechuan "is not at all the only province of this vast Empire where footbinding is still the order of the day just as heretofore." But, although the Chinese student, from want of perfect acquaintance with the delicacies of our language, may have expressed himself too sweepingly, I think he is nearer the truth than your correspondent. Szechuan was formerly the most bound district in China, if there be a most. With the exception of the flourishing cities, peopled by emigrants from Canton, binding was universal there, just as we found it in 1904 in the capital of the Province of Yunnan, where diligent search could only unearth one girl child not mutilated. Before we left that city, after a stay of only two months, I could count up at least 20 little girls dancing with delight at being freed from this torture. But what is far more important, the Viceroy had put out a proclamation against it, and under cover of this the Mohammedans had once again dared to urge all their co-religionists to abandon this mutilation of the body, always contrary to the tenets of their religion, and—what I thought the most valuable of all—the official, whose special duty it was then to train all the expectant officials of the province in the principles of law and equity, had made all the 40 write each an essay or a poem against foot-binding.

To revert to Szechuan : Already in 1904 there was a very aristocratic society in Chentu, the capital of the province, formed to put down binding, the little daughters of the members being in many cases dressed as boys to avoid attracting observation on the street, so that possibly if he had seen them your correspondent would not have noticed them. There were then no schools for girls except those run by missionaries, and a great outcry for them. Two years

later I heard from Chentu that there were already 13, and in all my travels in China I have never come across a girls' school where the girls' feet were not all unbound, except in Mission schools, with the one further exception of a school for very rich girls in Shanghai, where unbinding was encouraged but not the rule. In all other cases I have found Chinese girl students standing manfully upright on unbound feet with a long plait of hair down the back and an air of very conscious virtue. Therefore I take for granted that all the Chinese girls' schools in Chentu were unbound. Already in 1904 the rich silk districts between Chentu and Kiating, and again between Kiating and Suifu, were full of societies for discouraging the practice of binding, and it was delightful to see how bright and happy the little daughters of the members looked. But these little girls, being the daughters of rich parents, could only be seen running about on their father's properties. One of the richest and grandest ladies in China amused me one day by saying: "You know, I think it would be very nice to have unbound feet for walking about the house or the garden, but really I could *not* undertake to walk about the streets. It would not suit my position." Your correspondent must not expect those leaders of society, who are also leaders in the anti-footbinding movement, to go walking about in the filthy streets of a Chinese town in order to be counted, and it is among those obliged by poverty to do so that this bad custom will die hardest. Is it not grooms and ignorant people in England who are most bent upon docking horses' tails, hogging their manes, and such brutalities? The poor in China are not quicker than the ignorant in any country to receive new ideas, and they know that they can only provide for their untaught daughters by finding them husbands, or by selling them. And we, who are alive now, can hardly live to see this bad custom extirpated among this low class any more than we can expect to live to see all the women, who now have their feet bound, die out.

In Chungking, whence your correspondent writes, there was a very energetic and influential Chinese society against footbinding four years ago, and I have received several appeals for foreign instructors from that city since it ceased to be my home. What, I understand, the Chinese there specially wish for instruction in is Physiology. At Suifu the Chinese movement against footbinding has so grown in numbers as in zeal, that there also, as in Shanghai in 1906, the foreigners opposing the practice have thought well to give over charge of the movement to Chinese, only continuing to help when needed.

The fact that from the astute Dowager Empress downwards pretty well every authority in China has called upon the people not to mutilate their daughters' feet would alone, I should have thought, justify the Chinese student's words, although it would have been better if he had said "is being stopped." But before we left China I had again and again failed to hear of any Chinese official who was then binding his daughters' feet, and according to the English newspapers that have reached us since, it is already announced that no Chinese official's wife, if with bound feet, will be allowed to share the rank of her husband. From what I have seen of the girls of China I certainly feel quite confident that this reform can safely be left in their hands now. I wish I could feel equally confident about the far more complex question of their education.

Apologising for occupying so much of your valuable space,

I remain, yours faithfully,

ALICIA LITTLE.

The Haven, Falmouth.

[*The Northern Echo.*]

MISUNDERSTANDING.

A CHINESE ON THE CAUSE OF THE DIFFICULTIES IN CHINA.

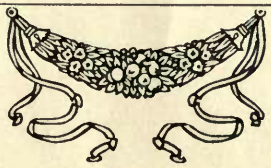
More than ordinary interest attached to the ordinary Mission Circle meeting in connection with the Middlesbrough Y.M.C.A. on the occasion of the visit of Mr. Cheng Chang Lu, who gave an interesting address on life in China.

Mr. Lu has been in England for some considerable time. At present he is studying the manufacture of iron on behalf of the Chinese Government. He has been for some time at Sheffield.

The great trouble, Mr. Lu declared, was all caused through the one thing, misunderstanding. Speaking on behalf of his "poor old country," he said they were greatly indebted to this country. He referred to the great progress which had taken place in the mode of travelling in both China and Europe, and humorously added that "now we have flying machines probably the day is not far distant when I shall be able to ask many of you to spend a week-end in China."

Referring to the Boxer trouble, he reiterated his statement that it was all caused through misunderstanding. They had wicked people in China, just the same as they had in this country, and their bad people, seeing the influence the missionaries had over the Government, were of opinion that it would serve their ends if they joined the Christians. Then, if they misbehaved themselves, they knew only too well that the Christian missionaries would come to their aid, and the magistrates, not anxious to meddle with international affairs, invariably listened to the pleadings of the missionary.

He suggested that greater care should be taken by the missionaries to ascertain whether or not their converts had come to their side of thinking from purely Christian motives.



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